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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA FOR HEATHEN LANDS

NOVEMBER, 1908

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## THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, \$6 a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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# THE MISSIONARY LINK

VOL. XXXIX.

NOVEMBER, 1908

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## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

**T**HAT the repression of the opium trade in China is a fixed fact, is shown by the refusal of licenses for opium shops in Shanghai. The U. S. Government has proposed a "Commission to assemble in Shanghai on January 1st, 1909, to investigate the opium question, and to safeguard the result of the present movement for the suppression of the opium trade, and to afford a guarantee against the outbreak of similar evils in the future."

**A** HOPEFUL view of the Christianization of China is thus given by Bishop J. W. Bashford: "The very strength of family life, in accordance with which no helpless orphan in this vast Empire is without legal parents; the Chinese law, singular and lofty among the nations, which teaches a reverence for parents—that has made China's days long upon the earth—these show the impress of the pierced hand upon the Empire long before the church dreamed of missions. As certainly as God is carrying out His original purpose in creation, so certainly will the Divine Providence insure, not only the education, the economic progress, and the liberties of the people, but the Christianization of the Chinese Empire."

**H**IGHER education for women in China has been little thought of by the Government, but the Girls' School of Changsha

has not only a primary but a normal department, with 200 students studying English, arithmetic, Chinese, and domestic science, under sixteen teachers, two of whom are Japanese women. Both courses require three years."

**A** LADIES' Conference was held at Allahabad recently, at which there were sixty ladies present. It was presided over by the Maharani Sahiba of Pastagarh. Resolutions were made that greater attention should be paid to the education of women, and that more schools be opened to impart education to girls; that the Purdah system which was resorted to as a matter of necessity under Mahommedan rule be relaxed; and that the age of marriage for boys be twenty and for girls fifteen years."

**C**HANGE in opinion regarding marriage in Jhansi, India, is thus noted by our missionary, Dr. Blanche Munro: "I am often called to give evidence in court, and lately in the case of a girl fully sixteen years old. She had refused to marry several men her parents had suggested, and having decided herself to accept an older sister's brother-in-law, was quietly married to him. The parents had the man imprisoned for kidnapping the girl, who they insisted was only thirteen. The lawyer who was defending her self-chosen husband was much pleased with my decision, and said vehemently he wished there were more girls in India like this one, as it was the way marriages should be made. As the people were all simple villagers, it made the case more surprising."

**T**HE friends of our Bible School in Japan will gladly welcome its Superintendent, Miss Pratt, now on furlough in this country. Miss Kido, a member of the Bible School, accompanied her on her return, to avail herself of instruction in Dr. White's Bible Training-School in New York.





MARY A. MERRIMAN ORPHANAGE, CAWNPORE.

## IN EASTERN LANDS.

### INDIA—CAWNPORE.

ADVANCE IN SUNDAY-SCHOOL WORK.

By MISS CLARA M. BEACH.

**I** WONDER how many of the readers of the *MISSIONARY LINK* are Sunday-school workers. The majority, I expect, for it has been my experience that those who work the hardest for the people far away, are those who do the most at home.

Here in Cawnpore it has always been one of the features of our city work, but not until this year have all our native workers put their shoulders to the wheel and in this way helped to spread the good news. The suggestion came from Dr. Mina Mackenzie and I gladly acquiesced, though I felt sorry to leave my very interesting class in our Orphanage.

The new workers in the city needed a visit now and then to encourage them, and in order to represent the work to you at home, it is almost imperative that I see all, receiving instruction, and in several cases the Sunday-school pupils were those never met during the week. I had felt for some time that even our old-established schools should have more supervision, and the International S. S. Lessons

be adopted, and an examination held at least twice a year by some one who had not been giving the regular teaching. For this, time and energy both would be needed, and with all the other services of the day I could not undertake both lines of work.

You ask what has been the result? Beginning in January with ten schools, we have in six months increased to eighteen, and from an average of 160 we have risen to 320, our highest attendance being 393. "Has interest increased as well?" you ask. Perhaps not quite in proportion to numbers; but I made an effort to have some of the city children come to our Mission Home for the "All India Sunday-school examination." The questions were to be on the "Life of Christ," and I felt they would not utterly fail. Only seventeen pupils came, but ten of those passed the examination and at least two things were accomplished, in identifying them with a world-wide movement and opening another avenue for them to come to the Mission Home a second time during the year. Should they receive any certificates, it will be one of the greatest things that has come into their narrow lives.

Others were very anxious to come, but were fearfully persecuted by being laughed and scoffed at by all their neighbors. Never have I seen such frightened little ones, many trem-

bling like aspen leaves. How I pitied them! All but one of them were Hindus and Mohammedans. One school is held in the verandah of a Bible woman's house, as she has gathered all the little children living near her. She now has a school of twenty-five and began with nine. Oh! how they love her, and as these tiny children lisp out the golden texts and the incidents of Christ's life, I feel that it will not be so difficult to get into their lives in days to come, for the seeds are being planted now that will bring forth fruit later. The other school is held in a cow-shed by one of our city school-teachers. The people are so ignorant that she has been unable to teach the regular lessons, but is doing good work by means of bright pictures. Her average is sixteen pupils.

As each Sunday you at home see the children gather, and many of you help in the good work there, will you not pray for this branch of the India Sunday-school work, that the efforts put forth may be richly blessed to the salvation of many of Christ's dear ones here?

#### ALLAHABAD.

MISS MAY writes: I am sending you a hymn by Ellen Lackshmin Gorch the author of "In the Secret of His Presence How My Soul Delights to Hide." She is a Mahratti lady, whose father was a learned Brahmin Pundit, became an earnest Christian, entered the Crowley Community and was much used in India in controversy with the non-Christians. He wrote several books and died some years ago. Miss Gorch was educated in England, is a beautiful spirit, full of the love of Christ. She has always worn the native dress and worked for her people.

When I first came to Allahabad she was in charge of a large Orphanage there for Eurasian children, under the care of the Bishop, and was the first consecrated Indian deaconess of the English Church. Many a time when weary, I have gone to her quiet little room and been refreshed through Christian fellowship. She felt strongly some years ago the desire of getting still closer to her people, and because of this, she and another kindred spirit, Deaconess Rose, who worked with her at Allahabad, have taken a little native house in Karwi, dwelling among their Oriental sisters. She only writes a hymn when she feels the impelling power of the Spirit upon her.

Her relations are still all Brahmins. With her I visited them and for a while we were allowed to teach her sister. But when the young girl began to show real interest in her Bible lessons, the house was closed to us.

#### LOVE.

Like Mary, bring thy precious store  
In box of alabaster;  
With lavish hand thy ointment pour  
On thy beloved Master.

Though men may scorn thy loving gift,  
In jealous anger burning;  
He knows, He can thy motive sift,  
Thy love with love returning.

Go bravely on, whate'er it cost,  
Fear not misunderstanding.  
Seek out the lonely, sad and lost,  
Strong in thy Lord's commanding.

Thy blessed Master still is here;  
In suffering ones He needeth  
All thou can'st give, so never fear,  
Love's offering still He heedeth.

Pour out thy wealth of tender love,  
Without one thought of stinting;  
Each drop is treasured up above,  
Why heed the world's dark hinting?

Yes, even if thy heart should break  
In giving it expression;  
This sacrifice be glad to make,  
Love thrives not in suppression.

Live on, love on thou loving heart,  
"To love" be thy sweet mission;  
The best thou hast to all impart,  
Fulfil thy Lord's commission.

#### JHANSI.

AMONG THE MUD HOUSES.

By MISS MARY D. FAIRBANK.

YOU would need a very vivid imagination to picture the squalor and cheerlessness of Indian houses in the rains. Each house has an open courtyard for itself, or in common with several families. Water is in puddles, or is trodden under, in the dirtiest of mud. Think of passing through such a place before one reaches the living rooms of the house, which are shared with chickens or cattle!

The houses are made of mud and if the tiles on the roof are broken, after a good hard

downpour, the walls in some parts are sure to cave in. These are the houses I have been visiting with one of our Bible women, oftentimes sitting in the courtyard on a box or stool, because inside it was too dark to see to read.

We always sing the native hymns, selecting those that the women know by heart, so that they can join us. After their examination we have a Bible lesson, and I try to find out how much has been understood by the women. One had been listening intently to the parable of the Prodigal Son, which she narrated as she understood it, in a picturesque way, putting in characteristic touches that showed she had thoroughly taken in the meaning of what she had heard. When the Bible-woman spoke of God as a living Father, and how anxiously He watches for His children to come to Him, her face lit up, as she took in its meaning. Often when they have learned of God's love and Christ's atonement, and are on the verge of confession, the husband is removed to another place. Still the seed has been sown, and can be left in God's hands, for surely there will be fruit in that life wherever the woman lives. We must give the Message to new lives, and three such calls came to us one morning. It is a sad thing, when the Bible woman's time is crowded, and we must tell those who invite us, to wait a little.

Another *zenana* interested me especially, where a father, mother and five children live. One daughter is too old to go outside to a day-school, so reads at home with her oldest brother's wife. When they had recited their lessons in Hindi, and sung some hymns, we read and talked over the Bible story of the woman of Samaria and the water of life, and suddenly the mother asked, "When do you pray?" The Bible-woman said, "In the morning on rising from our beds, at night before going to sleep, at meal times and at family prayers. I told her the way some people pray is like talking to a friend, as Brother Lawrence did among his pots and pans in the monastery kitchen, and nothing ever ruffled him.

"How do you know when God has answered your prayer, especially when you ask for forgiveness?" she added. I asked her how she felt when she had begged forgiveness from a friend she had wronged. She answered, "Happiness touches my heart." I feel that this woman is really near the kingdom, as she seemed to enjoy thinking of thanking God for what He does, as well as for forgiveness and help, and joy came flooding into my heart.

## PERSONALS.

[It was a happy suggestion of Miss Owen, one of our India missionaries, to give our readers some personal touches from the letters sent us, a few of which we now print.]

INDIA, CAWNPORE.—*Dr. Mary McKenzie* writes: Our *zenana* work has brought me many medical cases, one in a wealthy Brahmin family. Your hearts would ache to see the hard board bed on which the patient was lying, in a room dark and close, with only a miserably stupid servant to carry out my orders. She was dressed in rich garments and heavy gold jewels, but here must the woman remain without a bath and practically no food for ten days, and her poor baby girl receives little attention. Wealth without Christianity does not count for much at such times in India.

A striking contrast is shown in another patient in the home of a poor Christian woman whose husband receives only three dollars a month. All that loving hands can do in giving good food, clean clothes and fresh air is freely bestowed with every kind attention.

*Miss Lillian Norton*, who superintends our Mary A. Merriman Orphanage at Cawnpore, writes: I wonder if you can see the picture eight o'clock in the morning, the sun shining brightly after a good rain, trees and grass green and fresh, and outside our Mission Compound walls, the constant stream of heathen humanity passing. Miss Beach and her workers are out in the city teaching in *zenanas* and schools, in the wretched little places they call houses, as there is no word for home in their language. Here in our fine airy building, the Eliza A. Dean Memorial, one hundred and thirty girls are busily studying their lessons. It is a day for examinations and I have seen that each class is well started, and now am seated at my own desk, with eyes and ears open in all directions. Can you see me? I have one very naughty girl sitting by me, doing her work, who is a problem. The girls on the whole are very good. It is only a few who give trouble and seem to respond to nothing.

*Dr. Mary McKenzie* writes: I wish you could see our little ones in the Mary A. Merriman Orphanage. They never quarrel among themselves and when they go to Sunday-school or Church they are never restless. They have fine memories, and know many verses from the Bible and hymns. They have shown what love and care can make of these children. Six of our older orphans attended



the Government examinations and passed creditably.

FĀTEHPUR.—*Miss Adeline W. Owen* tells us of our Memorial Dispensary where her work will center. We have decided upon a plan for our building as being on the whole the best for the work to be done. The Dispensary will be begun in earnest and pushed forward as quickly as possible, for as I am out especially for the Fātehpur medical work I am longing to see it started. It seems impossible to wait long, for this city and its five hundred surrounding villages, to have their chance in the care of the souls and bodies of the women and children.

*Miss Todd* adds: Did I write you how God used a poor article of mine in the MISSIONARY LINK to bring me three hundred marked Gospels from a gentleman in Los Angeles, Cal., whose mother when living, was a friend of our Society?

JHANSI.—*Dr. Alice L. Ernst* gives us a glimpse of our Mary S. Ackerman Hoyt Hospital. The hospital is full of patients, five at least waiting for more or less serious operations, one of whom came from a long distance. The work of our new Maria Ackerman Hoyt Memorial is proceeding steadily and no fault can be found with any detail. The Public Works Department, which is superintending the erection, keeps a man always overlooking the contractor, and the Government engineers come and go, to supervise everything without any charge to us. When I see how fine our buildings are and up-to-date in every respect, I have great reason to thank God for His goodness to us.

*Miss Fairbank* adds: Perhaps I did not tell you that our Bible woman supported by the Bible Society in India, is paid for by a gentleman in New Zealand.

JAPAN, YOKOHAMA.—*Miss Florence Wells* asks for our school at 212 Bluff. If any one you know has any songs, solos, duets or trios, or instrumental pieces that she is thinking of consigning to the attic, will you tell her that we can make the best of use of any such things? In fact we are hungry for them.

YOKOHAMA.—*Miss Clara D. Loomis* writes: "Perhaps the most important change which is effected by Christianity in Japan is in their idea of the position of woman. The women in Japan are considered much inferior to the men, and are made almost slaves, whenever

possible. On account of this idea there is no thought of the purity of woman, and moral conditions in some places are very low. During the famine which was experienced a few years ago, it was found that a large number of young women were sold as slaves to be taken to Manchuria. A young girl who had lately lost her parents, barely escaped being sold into such a life for about \$15. To remedy this evil is the great object of the Christian church in Japan, and much good has already been accomplished.

They are also learning from the missionaries the right spirit of giving, of which before they have been totally ignorant. They have heretofore given presents and expected them in return, and have always tried to make some return for gifts given to them; but they are now coming to realize the true Christian spirit.

However, we should pardon all these differences, which to us seem so abhorrent, and remind ourselves that the Japanese have been unenlightened for so long that it cannot all be changed in a day. We should remember that we, as the more educated Japanese themselves consider, are still the older sister, and that the friendship of America is the last they wish to lose. And when we come to take our part in the affairs of our nation, let us share with this newly awakened country our inheritance of intellect and education of which they have so long been deprived.

CHINA, SHANGHAI.—*Miss Elizabeth Irvine*, one of our successful evangelists, has just recovered from a dangerous attack of typhoid fever, and writes to us: I was finishing my examinations in the day-schools when I was taken ill, and was five weeks and a half in the Hospital. I know that I have been raised up from my illness in answer to prayer, as many friends were united in their petitions for my recovery. What impressed me most, was the way in which the native Christians all over Shanghai united in prayer for me. The native Pastors not only at their "Workers' Meeting" prayed for my recovery, but before they separated, they claimed the answer to their petitions. Our own Bible Women for hours kept me in their prayers day and night.

One praises God that they have lived in China long enough to see His marvellous work of grace in the hearts of many of the Christians, and that He has given unto them also the gift of faith in prayer even as unto us.

## HOME NOTES.

### HOPE OF THE NATIONS.

EXPERIENCE teaches every thoughtful mind that psychologists have sounded the depths of human nature, when they state as an uncontrovertible fact that character is moulded in the early years of life and its future is determined.

This fact comes with peculiar force to the mind of every missionary as they gather children of tender age into day-schools. Miss Alice E. Wishart, who has been most successful in this direction in our mission at Allahabad writes: "I fully agree with other Christian workers that the key to India is childhood, and for this reason we should push our city day-school work. I love the women in the *zananas*, but the children appeal especially to me, because there are such wonderful possibilities in them. Truly they are the key. My wish for Allahabad is not that the present work may simply be held and kept going, but that we make steady progress year by year. I am ambitious that the work may lead every woman and girl in that city for whom we are responsible to receive the Gospel message, and that our workers may be enabled to give it in the power of the Spirit. It is an inspiring sight to watch the eagerness with which little girls gather in Eastern lands in the simple school-houses which are the open door to fresh impressions of all sorts and to many a joy unknown to child life in the Orient. Examination day reveals how many blessed truths have been stored in the active minds, and how much of stimulus to good conduct has been awakened by the trifling rewards which close a period of effort.

One of our missionaries in Japan in pressing the imperative necessity of establishing Sunday schools, added, "They are not relegated to Sunday, but the interest is so great, the children come every day to learn and absorb what is a delight to them."

The recent awakening in China has led to the establishment of many native schools, and the contrast between them and those conducted by missionaries of the Cross, is thus graphically drawn by Miss Bertha Miller on the medical staff of the Margaret Williamson Hospital in Shanghai.

"I was so struck with the difference in the closing exercises of the native schools and the Mission schools. In the mission schools everything was well planned and the girls

well behaved. Then their programmes were short and best of all there was a happy, bright, intelligent look on all their faces."

In the heathen schools, everything was the opposite; long poorly planned and poorly rendered programmes, and the girls had no light in their faces. I cannot get the facial expression of those poor girls out of my mind, and I wish I could take some of the people who do not believe in mission schools and show them the difference. Then, too, the heathen girls had such a bold, unlady-like manner, which came partly or wholly from the fact that it was not the ancient custom for Chinese girls to go to school. They do not know how to assume our foreign manner, hence seemed bold and uncultured. Our mission girls are sweet and womanly, and will grow up into lovely Christian womanhood."

To close our mission day-schools means to open them to adverse influences of superstition and ignorance. In the light of our success wherever our missionaries have established them, can we afford to lose this priceless opportunity to bring these little ones to the knowledge of the One who died for them?

### STRONG TESTIMONY.

VERY remarkable are the words spoken by the Brahmin Chairman of a crowded public meeting in Madras. He said in the course of his address: "The representatives of the Christian Church in India, the great body of missionaries, to whom the people of India already owe an immeasurable debt of gratitude for the service they have rendered in the matter of education, and the relief of suffering and misery of all kinds, have a noble opportunity and in the name of the people of India I implore them not to neglect it. They know the people much more correctly than their other European brethren. They have had opportunities of learning to conquer the prejudices created by superficial differences between class and class. They, I believe, have many real friends amongst all communities. None so well fitted as they to help in achieving the feat of bridging the gulf between the Indian and the European. I can assure them that their assistance will be welcome, and I call upon them to see their opportunity and to take it up in the true Christian spirit. If they do so, I feel sure they will earn the lasting gratitude of all who are interested



in the good government of India, aye, and of other parts of the world too."

Rev. S. M. Zwemer, D.D., adds his testimony thus: "There is no doubt that the work of missions to which Christ calls His Church is a great Christian warfare.

Missions is a warfare because of the present condition on the foreign field. The non-Christian religions are drawn up in battle array for the Armageddon of God; Hinduism is no longer stagnant, but rampant; Buddhism and Islam are aggressive and the non-Christian faiths are doing their utmost to fight Christianity with its own weapons. Compromise has never yet won the day, but where the banner of the Cross has been displayed, there have been unconditional surrenders and glorious victories. The work of missions is a Christian warfare. We know it from the vision of victory which John the Apostle saw on Patmos: "And I saw the heaven opened; and behold a white horse, and he that sat thereon called Faithful and True and in righteousness he doth judge and make war: And his eyes are a flame of fire and upon his head are many diadems, and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood, and his name is called the Word of God. And the armies which are in heaven followed him upon white horses." It was Bishop Heber who interpreted that great vision in the greatest of our missionary hymns "The Son of God goes forth to War."

Missions is a man's work, a Christian man's work, and every Christian man has a right, a divine right, to his share of this white man's burden. The fact is we have only begun to reconnoitre the enemy's territory. There are thousands of villages in the districts for which we are responsible, which are yet unreached by the Gospel, and have not heard the tread of our advancing forces. We have underestimated the strength of our foes. We have not begun to mobilize all our forces. The resources at our disposal of men and money, of faith and prayer and sacrifice remain practically untouched. There is room for a Forward Movement and the trumpet of God has sounded advance."

#### THE CALL OF CHINA.

F. S. Brockman, in the *Record of Christian Work*, states some wonderful facts thus:

"If you will study closely the political news of the world you will notice that a correspondent of the American papers was right in

saying that the center of the world to-day is Shanghai. There is where the eyes of the world are turned, upon the great Pacific Ocean.

"A few years ago this entire region on the other rim of the Pacific, this 500,000,000 people were every one in the clutches of absolute monarchy. And not only were they in the clutches of absolute monarchy, but they were unconscious of any desire to get out from it. What is true to-day? The political changes that have taken place within the past three years even throughout the entire Empire of China are as profound as those that took place over the whole of Europe and America just about the time of the American Revolution.

"Yet if you were to take a trip to the Far East, it would not be these political changes which would impress you most. You would get your first shock, perhaps, from the difference in the industrial and commercial world from what you had expected. If there is activity, intensity, push, rush, crush anywhere in the world to-day that I know of, you will find it in Hong Kong and Shanghai and Tientsin and Yokohama and Kobe and other cities of the Far East. A great wave of industrial and commercial change has swept over them. Go from Shanghai to Hankow, nearly a thousand miles up that magnificent river, the Yangtse, and you will pass steamers almost every hour—nine great lines of steamers, magnificent boats, with more than a thousand passengers each, the greatest river traffic anywhere in the world.

"I have not spoken about the thousands of students who are pouring into Japan; I have not spoken about the new educational institutions that have burst forth like mushrooms after a rain; but these we can gather from the fact that the old educational system has been changed. I must now ask this question: What effect do these changes have upon the religious life and the missionary enterprise of these countries?

"Picture to yourself, if you can, for one moment the scene upon this eastern border of the Pacific—one-third of the human race, 500,000,000 people, that have been separated from us by a high wall of partition, different in sentiment, ambition and ideas, standing to-day on tiptoe, and crying out to the West: 'Teach us! Teach us everything good which you have to teach us.' . . . Oh, I can see ten thousand times ten thousand sweeping up the streets of light. We have redeemed 500,000,000 people! The Pacific Basin is His!"



EMBROIDERY CLASS, BRIDGMAN MEMORIAL SCHOOL.

## FOR MISSION BANDS.

### SHOPPING IN INDIA.

By JEAN L. MUDGE.

ONE of the features of life in the Gardner Memorial School is the weekly shopping. You may wonder how our girls do their shopping in this country. Not by taking the electric train and making an expedition down town, as you do at home, but in a much more restful and satisfactory way. Imagine the shop coming to you, instead of you going to it! You think this is impossible, but it is what happens here every Saturday. School girls in this country supplied with pocket money, find they need numerous things to make them quite happy, just as do school-girls at home. There are new jackets needed for some special occasion, or hair-ribbons, some soap, or perfume, of which Bengali girls are very fond.

On Saturday, after the *dhobi* (washerman) has been attended to, as also the various duties of the day, a request is sent to Miss Easton for a *Kapre wala*. What is a *kapre wala*, you ask? *Kapre* is cloth, *walla* is a seller, so it means one who sells cloth. The gate-keeper is

sent out onto the street to watch for a man with a small dry-goods store on his head, or on that of his *coolie*. When you think of the great burdens that are carried on the heads of the natives in this land, even pianos by six men, or good-sized tin trunks on the head of one man, you can easily understand that we could find a good-sized "shop" of the *Kapre-walla*. The vender is soon found with his unmistakable drawling call, and soon has his great pack placed on the grass of our Compound, with all sorts of cloths, in color and texture, a feast for the eyes of the girls.

The friends of the purchasers gather around, to help choose the prettiest article at the lowest possible price. The seller is very patient and takes out every piece in his shop over and over again to display to them, and there is much serious thought on the part of the girls before the decision is made. According to the custom here, the price is set considerably above the right price, for he expects to be argued down to the proper amount, and shopping in this land would lose much of its interest if the spice of bargaining were left out.

At another time the *Box wala* is needed, and as his name suggests, he carries a box with the things we call notions in America. What a tempting sight it is, when the lid is lifted, and tier after tier of the capacious box is taken out and the contents spread before them—hair-ribbons, all colors of the rainbow, safety pins much in demand in this country, and what appeals strongly to most of them, crochet cotton in many brilliant colors! There seems to be really little left to be desired, and to have it all brought to them! No jostling with the crowd, no going from counter to counter, and no tiresome waiting for change. Who would not say that shopping in India is an improvement upon shopping in America?

There is another line of shopping that is carried on more frequently with the sweet-meat man. You would think his sweets very strange, no doubt, but to the Bengali palate they could not be excelled! There are the delicious *shandesh*, made of curd and sugar, used at weddings or special feasts; then there are very tempting cocoanut sweets; and little round balls made of a potato rolled in some kind of batter and fried like a doughnut, which I am afraid you would not appreciate, not being a Bengali. The popular school-girl sweet is barley sugar, clear candy used at Christmas time. Their few *pice* go so far when invested in this, and it lasts so long that it is always in demand.

The peanut man is another source of comfort to our girls, as they are very fond of peanuts! This *wala* carries on his head a basket in which are his nuts and his scales for weighing them out. The nuts are very small and poor compared with our large and savory ones. This man also brings at times popped rice, on which has been poured melted sugar, and this is much in demand. Indeed a handful of this rice, with a piece of bread, is often their *tiffin*, and they are very glad when such a lunch has been provided for them.

I would not have you think that our girls have much to spend on these luxuries or that they indulge unduly in shopping. Usually about half a cent's worth is the extent of their purchases, unless it be some special occasion, but perhaps the very fact that they have so little to spend, makes it of more interest. This custom of buying gives you perhaps a clearer idea of the difference between the freedom of the girls at home and the shut-in lives of the girls in India.

## THE BRIDGMAN MEMORIAL SCHOOL.

BY YUNG NE LEE (A CHINESE GIRL).

I want to tell you of our new building in Shanghai. We have now two stories of house and will be very happy to live in it.

When school opened, we were very happy to see the old dining-room and kitchen taken down, but we had no room for cooking. So we cooked in the bath-room, and we had the small school-room for a dining-room.

Now our kitchen, straw-room and servants' room are already finished, and they have begun to build the new school-house. The walls are almost finished. So we are very happy and thank God for helping us. If God did not help us then we could not have such a nice new building. We also hope God will help people to be willing to give some money so we can buy some new furniture to put in our new house.

Some Chinese people and some of our old pupils try to help us. We want to buy some new beds, tables, chairs, lamps, looking-glasses and bookcases.

## WORTH HELPING.

By A. T. HAMILTON.

**F**OK SUNG, one of our household helpers, is an inspiration to me, illustrating how the seed sown may appear to be choked, and yet bring forth fruit. He is a young man, but seems to me more like a real boy. He had lived in a Christian family when he was about fourteen years old and he had played with their children. He was so unsatisfactory here that several times Dr. Reifsnnyder was on the point of dismissing him. Notwithstanding his faults, Dr. Reifsnnyder, Dr. Newell and I were rather fond of him. He is quite well educated and was taught English reading-lessons for a while, but was very careless. Now he is very studious. There is no great historical character, apparently, that he does not know about. Mention Napoleon, Luther, Nero, Mohammed, he knows, and can tell about them. Within the past four months he has read in Chinese, five volumes of Universal History, Christianity and Confucianism Compared, St. Augustine's Conversion of the Teutons, Bible Dictionary, Farrar's "Darkness and Dawn," and quite a number of short biographies. Of course we cannot always have him with us, but when he leaves, it will be for a higher position.



RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from September 1 to September 30, 1908.

## ALLAHABAD, INDIA.

N. J.—Newark Aux., Mrs. R. H. Allen, Treas. Wood Rest Mission Circle, special for Miss Roderick's work,	\$3 00
Pa.—Wells Tannery, Mrs. Torrey, for Miss Wishart's special work, 30.00; Mrs. M. Whitehill, 2.00	32 00
Mich.—Detroit, Viola Gladewitz and "Gute," for salary Miss Bertsch,	10 00
Total,	\$45 00

## CALCUTTA.

Conn.—Greenwich, Mrs. A. C. Hencken, for Basanta,	\$25 00
R. I.—Bristol, Mrs. L. M. Kortright, for Suanina,	15 00
N. Y.—Hastings Orphan Asylum, Mr. R. R. Reeder, Supt., for orphan,	25 00
N. J.—Newark Aux., Miss Wallace, for Hope May, Gardner School, 50.00; Profulla, 25.00,	75 00
Pa.—Germantown, First Presb. Ch. S. S., Mr. R. A. Davies, Treas. Two quarterly payments for Florence in orphanage,	15 00
Total,	\$155 00

## CAWNPORE.

## Mary Avery Merriman School.

N. Y.—Brooklyn, Mrs. Fred Gardner for Lydia,	20 00
N. J.—Newark Aux., Miss Wallace, special for Miss Beach,	50 00
Pa.—Lancaster, Miss M. Gochbauer, for Razi, 3.75; for Miss Beach, 1.00,	4 75
Ga.—Ellijay, Mr. G. A. Field, for Bertha,	10 00
Total,	\$84 75

## JHANSI.

## Mary S. Ackerman Hoyt Hospital.

N. Y.—N. Y. City, Estate of Ezra P. Hoyt, Dr. J. Ackerman Coles, ex.,	\$150 00
Pa.—Phila. Br., Mrs. Wm. Waterall, Treas., Dr. Ernst's salary,	150 00
Total,	\$300 00

## FĀTEHPUR.

Mass.—Boston Br., Miss Cora Tuxbury, Treas. Miss C. L. N. French, 80.00; A Friend, 5.00,	\$85 00
Conn.—Brooklyn. A Friend for Blind Amy's salary, 100.00; Miss Hawkes, for Lachminia, 20.00,	120 00
Pa.—Phila. Br. Miss Todd's salary,	150 00
Total,	\$355 00

## SHANGHAI, CHINA.

N. Y.—N. Y. City, A Friend for Day School,	\$50 00
Pa.—Phila. Br., Dr. Reifsnnyder's salary,	150 00
Total,	\$200 00

## YOKOHAMA, JAPAN.

N. Y.—Alfred, Mrs. A. M. Burdick, for Yarhiyo San, scholarship,	\$50 00
N. J.—Newark Aux., Miss Wallace, for scholarship,	40 00
Total,	\$90 00

## GENERAL FUND.

Mass.—Boston Br., Walter B. Baker Mem'l Band, Miss E. B. Sharp, Treas. Miss F. S. Jones,	\$5 00
Conn.—Bristol, Mrs. D. E. Mills, freight, 2.50; Lynn, Mr. H. M. Hall, 5.00,	7 50

N. Y.—N. Y. City, A Friend, 300; Vernon, Miss R. M. Clinch, .50, freight,	300 50
N. J.—Lakehurst, Rev. A. H. Allen, 25.00; Newark Aux., Miss Wallace, subscriptions; Mrs. Oscar Allis, 3.00; Miss J. C. Strong, 2.00; Miss E. J. Clay, 5.00; Mrs. R. H. Allen, 15.00; Miss S. Wallace, 15.00,	65 00
Pa.—Phila. Br., Miss Roderick's salary, 70.00; for freight, 14.90,	84 90
Total,	\$462 90

## JUBILEE FUND.

Conn.—Bristol, Mrs. Morris, 1.00; Mrs. Matthews, 1.00; Mrs. Mills, 1.00; Terryville, Mrs. A. M. Johnson, 1.00,	\$4 00
N. Y.—N. Y. City, Mrs. D. I. Reynolds, 10.00; Poughkeepsie, Mrs. Broughton, 1.00; Mrs. W. Williams, 1.00,	12 00
Pa.—Wells Tannery, Mrs. Edward Whitehill, 1.00; Mrs. Speer, 1.00; Mrs. M. Whitehill, 1.00; Mr. W. G. Finney, 1.00; Mrs. H. E. Shawer, 1.00; Miss Kate Stewart, 1.00; Mrs. Fisher, 1.00; Miss Fisher, 1.00; Mrs. Lowrie, 1.00; Miss S. R. Lowrie, 1.00; Miss Margaret Stewart, 1.00,	11 00
Total,	\$27 00

## SUBSCRIPTIONS TO MISSIONARY LINK.

Mrs. D. E. Mills, .50; Miss A. W. Owen, 1.00; Mrs. Mary Whitehill, .50; Mrs. G. A. Wishart, .50. Total, \$2.50.

## SUMMARY.

Allahabad,	\$45 00
Calcutta,	155 00
Cawnpore,	84 75
Fātehpur,	355 00
Jhansi,	300 00
China,	200 00
Japan,	90 00
General Fund,	462 90
Jubilee Fund,	27 00
LINK subscriptions,	2 50
Total,	\$1,722 15

MARGARETTA WEBB HOLDEN, Ass't Treas.

Philadelphia Branch, September Receipts: Mrs. Wm. Waterall, Treas. Interest on Harriet Holland Fund, \$490.00.

## DONATIONS FOR MISSION STATIONS.

Allahabad.—Chatham, N. J., Miss Wallace, oil stove; Mrs. Geo. B. Vanderpoel, two dressed dolls, for Miss Roderick.  
 Calcutta.—Lowell, Mass. Y. W. C. Ass'n, box for Miss J. L. Mudge, value 50.00; box for Dr. A. E. Goddard, value 30.00; N. J., E. Orange, Mrs. S. W. Barbour, Bibles; Haddonfield, Mrs. W. F. Hamlin, package for Mrs. H. B. Mulford; Newark, Mrs. M. Pritchard, box for Mrs. Ada Lee; Scotch Plains, Mrs. H. S. Fullerton, box.  
 Cawnpore.—Bristol, Conn., Mrs. D. E. Mills, box for Miss Beach, value 22.00; Guilford, L. D. C., package; Cold Spring, N. Y., Hillside Band, box; Dr. Mina Mackenzie, box; St. Louis, Mo., Mrs. L. L. Boyle, package for Gulchamin.  
 Fātehpur.—Boston, Mass., Mrs. H. T. Todd, box for Miss Jones, value 34.54; Morristown, N. J., Mrs. F. W. Owen, box for Miss A. W. Owen, value 79.50; Scotch Plains, Mrs. H. S. Fullerton, box for Miss May.  
 Jhansi.—Hatfield, Mass., Mrs. R. M. Wood, package for Miss Fairbank.  
 China.—Trenton, N. J., Miss A. R. Stevenson, package for Bridgman House.

MISSIONS OF WOMAN'S UNION  
MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

Address: Doremus House, 140 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: Converts' Home, Zenana Work, Day Schools.

Address: ALLAHABAD: Woman's Union Mission, 6 South Road.

CAWNPORE: Mary A. Merriman School, Zenana Work, Day Schools, Evangelistic Work.

Address: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital and Dispensary, Nurses' Class, Zenana Work, Day and Sabbath Schools.

Address: Mary S. Ackerman-Hoyt Hospital.

FATEHPUR: Address: Miss E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson Hospital and Dispensary, Bridgman Memorial Boarding School, Day Schools, Evangelistic Work.

Address: Medical Missionaries, Margaret Williamson Hospital, West Gate; Other missionaries, Bridgman Memorial School, West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

Address: Woman's Union Mission, 212 Bluff, Yokohama, Japan.

ENDOWED BEDS IN MARY S. ACKER-  
MAN-HOYT MEMORIAL HOSPITAL,  
JHANSI, INDIA.

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.

Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.

Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Mrs. Lavinia Agnes Dey, } Anthony Dey.

Mrs. Mary B. Humphreys Dey, }  
"In Memoriam"—A Sister.

Eleanor S. Howard-Smith Memorial—Friends.

Charles M. Taintor Memorial—A Friend.

Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.

Associate Congregational Church, Baltimore.

Mrs. A. L. Lowery.

Peace—Mr. S. T. Dauchy.

Annette R. Lapsley Memorial—Miss A. S. Lapsley.

SHANGHAI, CHINA.

ENDOWED BEDS IN

MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones— } Mrs. E. Stainslaus Jones.  
Mary Ogden Darrah— }  
Robert and William Van Arsdale—Memorial by  
their sister, Julia C. Van Arsdale Jones.

New Jersey—Miss Stevens.  
Henry Ward Beecher— } Plymouth Foreign Mission-  
Ruthby B. Hutchinson— } ary Society.

Mary Pruyn Memorial—Ladies in Albany.  
Samuel Oakley Vander Poel—Mrs. S. Oakley Van-  
der Poel.

Charlotte Otis Le Roy—Friends.  
Emma W. Appleton—Mrs. William Appleton.  
Mrs. Bela Mitchell—Mrs. Bela Mitchell.

The American—A Friend.  
The White Memorial—Medical Mission Band, Balti-  
more.

E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.  
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Maria N. Johnson—A Friend.

"In Memoriam"—A Sister.  
Maria S. Norris— } Miss Norris.

Mr. Wm. M. Norris.  
Mrs. Sarah Willing Spotswood Memorial—By her  
Daughter.

John B. Spotswood—Miss Anne R. Spotswood.  
A. B. C. Beds—By Friends.

Sarah A. Wakeman Memorial—A Friend.  
In Memoriam—A Friend.

Ellen Logan Smith—By her Mother.  
Helen E. Brown—Shut-in Society.

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Bethune-McCartee Memorial—Mrs. Peter McCartee.

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The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

# RUDOLPH LENZ

## PRINTER

64 BIBLE HOUSE : : NEW YORK

NATIONAL

UNDENOMINATIONAL

## THE AMERICAN SUNDAY SCHOOL UNION

MORRIS K. JESUP, Esq., PRESIDENT

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THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN

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